132 - THE AFRICAN DIASPORA AND ITS INFLUENCE IN THE IMAGINED COMMUNITY: THE CASE OF CAPOEIRA.

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GENERAL PURPOSE:

Check the extent to which the African Diaspora can be as an agent of the transformer Imaginada of Capoeira, in order to characterize it as a unifying identity of a group.

PROCEDURES METHODOLOGICAL

At first, the theoretical basis of the study ancora in a review of literature on the historical aspects of Capoeira, and then describe the concepts of the term imagined community and identify them in Capoeira.

I-INTRODUCTION

In the modern history of Western civilization colonization of the system performed by calls dominant nations has represented a process of prioritization and arbitrary socio-cultural, which resulted in a stratification and classification societies "civilized." This concept of civilization is based on a benchmark hegemonic common to the period of the sixteenth century XVIII, which represented the idea of a thought which reflects the version colonizadora European) and knowledge, particularly in relation to the colonized peoples, as in the example of the African diaspora. Translating a way to act and live the population escravocrata The colonial period, Lãs Casas(1996) argues that the way the Africans were removed from Africa contrary laws preached by Catholicism, thus denying their traits identitary and its culture.

Thus, the idea about the diaspora is crucial to understand the complex process of social representation of the community and its african-Brazilian cultural events set in Brazil. In this particular case, the African diaspora is made again and new significance, and rebuilt the light of new cultural elements sincretizados in our country from a new dynamic sócial.

This migration favored the formation of new groups identitários, originating this amalgam of a process of restoring, rebuilding and translation culturail, resulting from hybridism* thereby building, new spaces, speeches and ways to see and feel the society and the world. The poultry

The development of a unique identity, from its many categories identities, personal or individual, gender, collective, regional or national is present in dominant ideologies since the French Revolution with the formation of Member Nacões, which came a reading innovative training character / identity of a people / nation (Hobsbawm, 2000).

Overall, the process of identity formation of a nation are recognized elements discursive able to train arcabouços culture of its people, which occur in different entities where specific highlight the body, customs, behavior, language, history, the territory, religion, games (Sodré, 2002, Munanga 2004). These elements that are up in the game of meanings and representations social, designed by the number of signs that form traces or marks visible and susceptible to external systems, meaning cultural imanentes the context of nations. These nations brought with them knowledge and skills of its people in corporeidade of their ethnicities that communicate the interior with the outside world, forming new imagined communities.

Considering the context of the formation of nation states Anderson (1989) and Hall (2000) classified them as the Imagined, saying that for the formation of a national identity is necessary to identify specific categories, which are presented as such, the feeling belonging to the invented tradition, the narrative of the nation, the focus on origins, the foundational myth, the original people (folk pure). Finding it is related to the production of these senses, discursive constructions and representations social capable of forming the identity, the stories, memories and images of a people. These nations are not imaginadas as in the past, historically immutable, but recriadas and processed in its content, in its way of redesigning, suffering influences of the global flow of knowledge, knowledge arising from colonialism.

At this time of the study believe that, if necessary makes a brief explanation of the history of Capoeira so we can include it in the perspective of an approximation of what is the object of our study to infuência the African Diaspora in the community Imaginada of poultry, using the benchmark developed for Anderson in his theory of the nation as a Community Imaginada,

After reviewing literature relevant to the fight found that the term domestic poultry in their roots etimológicas, it is subject to confusion and senses dúbios as to their significance over time, have for the first time in the year of 1712 (Araújo , p. 57) with the meaning of Portuguese origin, referring to the characteristics of baskets, cages or certain places to save birds, only highlights from the year of 1875, with

Sense of weeds, linguistic influence of Tupi - Guarani. Set in this context, according to the same author, is similar confusion in the identification of black, as all types of people whose skin was not white, not making distinction of the types of land called black (the Brazilian Indians) and the black Guinea (the slaves from the African continent). For the student, this fact may have led some researchers to commit mistakes with regard to the classification of individuals called for blacks and barns, to consider the types of shares held by such beneficial timely individuals, can not be said that these are the practitioners the fight / game under study.

In the time period of the second half of the nineteenth century, appear in the scenario Rio association of individuals, composed of blacks, slaves, whites and freed called maltas of barns, where their goal was to protect its members in its territory, taking some of the neighborhoods the maltas and their leaders (Karasch, 2000), rising to the point group of about 10,000 (Soares, 2001) people in some of these associations. Accordingly, the poultry has its role to highlight the cultural context, for his involvement in the socio-historical process of the nation.

When it comes addressed the subject, Araújo (1997, p.261) made some considerations about the changes in poultry, arguing that "there was a change in the way of characterizing the fight / game poultry from the nineteenth century until the decade of 1930 in favor of a policy of building a genuinely national body culture, "since in this period it has not seen more as cultural content of the less advantaged, black, or African slaves, or as having been generated in the media marginal the company colonial or imperial. In view of the author she moves to the condition of mestiça, free and Brazil, from then begins to outline a link between it and the identity. According to this aspect, it is observed that the poultry is pródiga to create differences, starting for the possible origin: an Urban (Rio de Janeiro then federal capital) and other Rural (Bahia, Pernambuco, rural towns in Rio de Janeiro). Another example that can be said is related to the Maltas of poultry of the nineteenth century (Rio de Janeiro) and its policy proposals that differed among themselves.

According Moreno (2003), one can resort to other processes of differentiation in the universe of poultry; Comparing it to the Swedish gymnastics by its past, "malandragem" and "malice" that contrasts itself by demonstrating a physical activity that primava by disciplinarização body and limited its development, preparing bodies educated to work in poultry prepared on the "bodies malandros" for life. In this body, and his vision of the world differently, Reis (1997), proposes a change in the plan lived in poultry, and the Western culture that favors the top, the top, or the sky

*Hybridism is characterized by a cultural reinstatement of individuals, an action quota, the result of synthesis and translations by plural ending "cross border" between different identities, forming a "third space" that may prevent the identities being reduced to a single marker identity (racial, social, gender, religious, etc.). or a vision Frozen on them).

A the sacred and the low, lower level as profane as the ground is the place where the capoeirista is benze and asks "protection" is used as a reference for the same, because the world is of legs into the air. The Capoeira through the difference in all directions, setting etimológica, differences in styles, teachers, groups and ideals, difference between confederations, leagues, associations, graduation and nomenclature of the blows, finally concluded is that all kinds of existing alterity in that reinforces a sense of belonging, the feeling that comes of the relationship between members of the group, who share the bonds of friendship, habits, ideas and rituals that lead to a personal identity.

According to the perspective of the studies identitários and his relationship with the black slaves of the land or the guiné, Sodré (2002), builds a universe between the slave and you, therefore, the purpose of life are completely different: "One is dependent (Mr), and its essential nature is there for you; the other (slave) is dependent, and the essence of his life is the existence to the other "(p.119), something similar happening with the slaves who lived in Brazil. It is known that the identity is not fixed, it is hybrid and built throughout life as Stuart Halll (1997). Sodré notes that the "dispossession" helped them to forget the Feeling of belonging to their country of origin to an "other" place, thus negating the possibility of personal identification of the slave because it is living in the "other" or "other" land, that it was deprived of his identity.

The slave passed by the process of transformation and cultural appropriation, when putting in a new space (land), creating new forms of identity and belonging through the historical and social vivenciadas in "other" context, as stated Sodré (2002) "The carnival, soccer, the religious festivities were games that the blacks took the Portuguese to be places of social identity and transaction (...)" (p.153). The practices sports pass then to be of extreme importance in the constitution identity of individuals as proposed Milk Lopes (1995, p.157): "... the sports will occupy a place of growing importance in contemporary societies, its standalone and complex world of amateur and professional activities. From conducive to the formation of collective identities, social groups and national identities (...)",

Even under the perspective of the studies of cultural identification, Streets (1998) classifies the poultry in a "etos sports" of cultural resistance, Sodré (2002) as "invented tradition", and Perelli (2002) develops the theme, poultry, as identity Brazilian culture. Stressing on their studies categories of cultural identity, recognized as a popular cultural event, since their remote roots, and in this sense, when we reportarmos the past history, we found an intense process of identifying personal / social in their training.

This reinforces the concept of identity of resistance generated by actors who are in a position devalued or descriminada, developed by Castells, when he says that this is: "type of construction of identity, the identity to the resistance, leads to formation of communes, or communities, (...) is likely to be the most important type of construction of identity in our society, "and these are communities that are worthy highlighted in the study.

Among the changes suffered by Capoeira from the beginning of the twentieth century, highlights is the creation of Capoeira Regional de Mestre Bimba in 1932, called for regional fight Bahia by some researchers, which differs in some aspects of Capoeira Angola called, so called on his greatest exponent Mestre Pastinha. That aspect of Capoeira is characterized by the development of a game high, fast and jumps back to the fight, both sides will be the subject of this research study

CONCLUSION

Knowing that the issue said it is significant in its web of complexity and rich in symbolic value, the study does not have the desire to exhaust the subject, so little be conclusive, nor tax absolute truths, only show that poultry can be effectively result of the Diaspora African and the hybridization of the culture of our nation, and consisting of elements of different ethnicities, reconfigurou and do reinventing in Brazil, with the entry of the berimbau, new attacks, new methods of teaching, saying new identities, and building Identities the resistance and subsequently the identity of project, redefining of the roles of black in Brazilian society, coming to the point of transforming itself into Intangible Heritage Brasileiro.

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THE AFRICAN DIASPORA AND ITS INFLUENCE IN THE IMAGINED COMMUNITY: THE CASE OF CAPOEIRA.

ABSTRACT:
The development of a unique identity, from its many categories identities, personal or individual, gender, collective, regional or national is present in dominant ideologies since the French Revolution with the formation of Member Nations, which came a reading innovative training character / identity of a people / nation (Hobsbawm, 2000). This study was designed to ascertain the extent to which the African Diaspora can be as an agent of the transformer imagined community of Capoeira, in order to characterize it as a unifying identity of a group to check the Capoeira community as imagined.
KEY-WORDS: Capoeira; Social Representation; Imagined Community, Identity.

DE LA DIASPORA AFRICAINE, ET DE SON INFLUENCE DANS LA COMMUNAUTÉ IMAGINÉE: LE CAS DE LA CAPOEIRA.

RESUME:
Le développement d'une identité unique, à partir de ses nombreuses catégories identités, personnelles ou individuelles, le sexe, collectif, régional ou national, est présent dans idéologies dominantes depuis la Révolution française, avec la formation de membres des Nations, qui est une lecture caractère novateur de formation / d'identité Un peuple / la nation (Hobsbawm, 2000). Cette étude visait à déterminer dans quelle mesure la diaspora africaine peut être considéré comme un agent de la communauté imaginée transformateur de la capoeira, dans le but de caractériser comme un unificateur identité d'un groupe de vérifier la Capoeira communauté imaginée.
MOTS-CLÉS: Capoeira; Représentation sociale; Imagined Communauté, Identité.

LA DIÁSPORA DE LA AFRICA Y DE SU INFLUENCIA EN LA COMUNIDAD IMAGINADA: EL CASO DE LA CAPOEIRA.

RESUMEN:
El desarrollo de una identidad única, de sus muchas categorías de las identidades, personales o individuales, de género, colectivo, regional o nacional, está presente en las ideologías dominantes desde la Revolución Francesa con la formación de los Estados Miembros, que entró una lectura innovadora de formación de carácter y de identidad Un pueblo / nación (Hobsbawm, 2000). Este estudio fue diseñado para determinar el grado en que la diáspora africana como puede ser un agente transformador de la comunidad imaginada de Capoeira, a fin de caracterizar como una unificación de la identidad de un grupo para comprobar la Capoeira como comunidad imaginada.
PALABRAS CLAVE: Capoeira; Representación Social; Imagined Comunidad, Identidad.

A DIÁSPORA AFRICANA E SUA INFLUÊNCIA NA COMUNIDADE IMAGINADA : O CASO DA CAPOEIRA

RESUMO:
A valorização por uma identidade singular, a partir de suas múltiplas categorias identitárias, pessoal ou individual, gênero, coletiva, regional ou nacional está presente em ideologias dominantes desde a Revolução Francesa com a formação dos Estados-Nacões, onde surgiu uma leitura inovadora da formação do caráter/identidade de um povo/nação (Hobsbawm,2000). O presente estudo teve por objetivo verificar em que medida a Diáspora Africana pode se constituir como agente transformador da Comunidade Imaginada da Capoeira, com o intuito de caracterizá-la como elemento identitário aglutinador de um grupo verificar a Capoeira como comunidade imaginada.
PALAVRAS-CHAVES: Capoeira; Representação Social; Comunidade Imaginada, Identidade.